ance, but more concert of action and harmony in purpose would wonderfully strengthen our religious feeling and extend the gospel of Christ. There are numerous lines that might be taken up and successfully managed to the glory of God and the benefit of the church.

There should be stronger bonds clustering around our business interests, as members of the body of Christ. There are many places where one member could assist another by buying of him or selling to him; and often both might mutually benefited. Again, the church pays out thousands of dollars for insurance of various kinds and the money goes to support and fatten indolent, dishonest and thievish men, whose sole purpose of life is to break down the religion of Jesus Christ, that selfish desires are gratified. This ought not to be. The church ought to be a life and property insurance company to every one who belongs to it, so far as any one should ask protection of that character.

In these last days, success in planting Christianity depends largely upon the size of the pocket book. We do not say that it should be so, but it is so and we should not be too soft-hearted to plainly state an undeniable existing fact. An attempt to change it would be a useless waste of time, and the best thing to do is to accept the inevitable and do all possible for Christ. The faith can not be propagated more cheaply now than it was in the time of the apostles, but it can be done much more rapidly, if money is at command. The printing press, and the speedy methods of travel enable a man to do a vastly greater amount of work now in a given time.

The naked fact that the Mother church at Jerusalem had a community of goods shows that the church of Jesus Christ was a business institution as well as a religious and spiritual. One is subservient to the other when they are harmoniously operated together, and in that way all things are made to redound to the glory of God.

There has been no period in the history of the world that was more favorable for the diffusion of "*a whole Christianity*" than the present time is, and the influence of such a church would be extensive. But now there is a cry for a complete separation of Church and State; but the enemies of the cross have endeavored to make this the separation of every thing from religion—the school, business, legislative bodies and every thing that is necessary for man's mutual good on earth. This class aim to make religion a toy, for sober men to play with, and "granny" women to dote over, to put away at pleasure and serve no practical purpose in life.

Give us more *business* in our religion, and more *religion* in our business: we need both now, for Christ's sake. G.

PAY YOUR COLLEGE DEBT.

About half of the entire indebtedness of the College must be paid soon. Parties holding the claims have given notice that they want their money between now and April 1st. So the claims must be paid, and it will take money to pay them.

The church of the Brethren has undertaken to pay this debt, and pray do not let us urge this matter so often.

Members of the Board have worried and worried over this until their hearts are almost gone, and several have worn out their welcome in their endeavors to do what ought to have been done long ago. It is only a small sum you owe to the College and you can easily arrange to pay it. For Christ's sake and the help of others, do this duty, if for no other reason, and prove that you are willing to share the burdens of your brethren.

EDITORIAL NOTES.

A disgraceful scene occurred in the Cathedral at Rouen, France, last Wednesday, the 18th. It was caused by the sacrilegious attempt of a priest to work upon the superstitions of the people, though the arrangement of a scene in which he personated God, and carried on a dialogue with another priest representing, in costume and sentiment, the devil. The congregation hissed the performance, and finally drowned the voices of the speakers by singing "The Marseillaise" and "En revenant de la revue." The police were summoned and attempted to clear the cathedral, but were unable to do so. They arrested several of the congregation, however, and the disorder was finally stopped by the termination of the force which provoked it. Education, an open Bible, and a free press have for ever stopped those religious impositions upon the people, for which we all ought to feel thankful.

The English Baptist Union has accepted Spurgeon's resignation or withdrawal. How in the name of common sense could they do otherwise!

The movement which is to convert the Jews to the faith of Jesus now in progress in Southern Russia, is peculiar in one respect. The converts keep holy and celebrate Sunday for the Lord's sake. We wonder how those, who insist on Saturday as the day to keep holy to Christ, will feel when they see God's chosen people keeping Sunday holy to the Lord, after they return from their wandering into God's favor? There is no question that this movement was *born* of the Holy Spirit, as it was not through the influence of any lawyer, Rabinowitch, became possessed of a desire to visit Jerusalem, and Gentile Christian that this movement was commenced; but the Jewish there the influence came into his heart that caused him to call Christ their elder brother.

A correspondent sends us the following appropriate conclusion of a visitor:

A visitor at a church in a big northern city, whose members are almost all rich and aged, and therefore conservative, described it as the "Church of Retired Christians."

The wise man says "There is a way that seemeth right unto a man, but the end thereof are the ways of death." This junk of wisdom is applicable to various spheres of life and the impressions a man is under when he is in them; but it most appropriately applies to the inclination in the heart to walk in the path of sin. To the sprightly temperment there seems to be nothing sinful, but the enemy of the soul is often hid away in the most innocent appearing things, and ere the victim is aware he is plunged deeply into sin. There is hardly an intermediate ground between sin and righteousness, and one who has a desire to avoid sin and being led away should engage in righteous works. The one who is working for the Lord is on the safe side, and the way that seemeth right will have no attraction for him.

We desire to call attention to Dr. Beachly's advertisement. He is an old and experienced practitioner, and for once we have a medical advertisement that we can heartily recommend as reliable.

This week, baptism receives its share of attention, and from the several articles there should be something to suit every mind.

The College officers report about $1800 received since our last issue, mostly on the old conditional notes. Do not hesitate to send in your subscriptions, brethren:

Father S. Wagener, an eminent Catholic priest of Chicago and master of languages, has renounced Catholicism and all orthodox faiths and entered the lecture field, and will promulgate a new doctrine and attempt to establish a new church to be known as "Progressive Christians." Father Wagener is about seventy years of age, and for fifty years prior to coming to this country served in many important departments of the Prussian government. The name "Progressive Christian" has a very familiar sound about it for us, and we naturally pine for more information about this new movement.

We have noticed during this last cold snap that the man who doesn't possess a thermometer does not feel the cold as much as the one who does. He goes along with indifference, and his bliss is the result of pure ignorance. He thinks it is no colder just because he does not take the trouble to investigate. Many people religiously think they are not so bad because they do not take the trouble to see how strong the influence of the Sun of Righteousness has upon their life. They do not keep a spiritual thermometer.

Martinsburg, Pa.

DEAR EVANGELIST:—Bro. E. B. Shaver, of Virginia, wrote us to come down and assist him in their church dedication on the 8th of January. We said we would go, and we went. With a preacher's necessary paraphernalia we picked up our gripsacks on the morning of the 6th, and turned our face towards the "Old Dominion." We reached our destination on Saturday 7th p. m. When we struck the station, we found Bro. E. B. Shaver up on the belfry, pegging away, so that the bell would ring for dedication. He met us however, and took us to his comfortable and pleasant home, where he said we would drink coffee with him during the meeting.

Here we met a number of brethren and sisters, from Rockingham Co., among the former, Bro. Frank Koontz, a young minister. And if Bro. Shaver's meal chest had not been larger than ours, it would never have stood the pressure.

Sunday morning dawned, with weather rather unpropitious, so much so, that Bro. S. had the Virginia "blues" slightly, but at 11 o'clock, the church was jammed to its fullest capacity. The choir sang a beautiful voluntary, followed by an old time hymn, and a scripture lesson, prayer by Bro. Frank Koontz, and the beautiful voluntary—"Great is the Lord," when Bro. Shaver arose and told the people that there was a man here from Pennsylvania, by the name of Spanogle, who would now let himself be heard, (or words to that effect). We stood up and the people took a survey of us, and we tried to talk to them. After the talk we reminded the people of the debt that remained unpaid, and we wanted it paid, and they just easily and quietly paid it and that was the end of it. Then followed the dedicatory prayer, and thus was this beautiful little church set apart for holy worship.

The church is neat and handsome, and will seat about 300 people. It being the first church in the village, when the bell tolled, the people were reminded of the house of worship. Bro. Shaver has spared neither expense nor labor in the erection of this beautiful house of worship, and he and his parishioners, and the good people generally, deserves much credit.

The meeting was continued over next Lord's day, with a goodly number of additions. Among them was Bro. Shaver's entire family, Albert, who is merchandizing, Mollie, a most excellent girl, and Will, the baby, but who left the infantile crib some years ago, and now stands about 5 ft. 10 in. in his shoes. There were some eight others, and we hope all may be ornaments to the church. The crowds of people were evidences of the interesting meetings. We were perfectly at home with Bro. Shaver's kind family, and our visit to Virginia will long be remembered as a bright oasis in our life.

May God bless the kind people of Virginia. During our late "unpleasantness," we played soldier over the Shenandoah Valley, with Sheridan in his "raid," when the sword and the torch swept the beautiful Valley of Virginia. This was only the result of cruel, unrelentless war. And we were glad to enter the Valley again, not as a carnal soldier, but as a recruiting officer for the army of heaven, and instead of rapine and murder, hold out the olive branch of peace and good will to men. Then a soldier for "uncle Sam," now a soldier for Christ, the great commander who will lead us to victory. Thus in Virginia, has loomed up another temple under the Brethren's regime, and will stand as a monument for the cause we espouse.

WILL L. SPANOGLE.

Jan. 20.

OUR CHURCH.

Bro. Swihart will soon leave the Ohio field for his work in Indiana.

Bro. J. E. Faidley has moved from Burr Oak, Kansas to Cambridge, Neb.

Bro. J. A. Miller went to Glenford, Ohio, to serve the church there last Lord's day.

We rejoice with the brethren of Maurertown, Virginia, over their successful meeting. Also with the brethren of Mt. Pleasant church, Ohio.

Bro. W. C. Perry is now engaged in a revival effort at North Liberty. He expects to hold on at least two week.

Bro. E. Mason is now in the "Valley," with his home in Dayton, from which point he will go out to labor for the several churches under his charge.

Bro. W. L. Spanogle comes forward again with a good report. It is gratifying to know that Virginia now has a new fort for the Lord and the Brethren.

Sister Minnie S. Frantz, who reports from Ocoya, Ill., was for a year a student at the College. We are always glad to see old students enlisted as workers in the Master's cause.

Bro. R. K. Binkley goes to Brighton, Ind., to hold meetings, on the Saturday before the first Sabbath of each month, and the remainder of his labors are confined to the locality of his residence at Huntington, Ind.

Since the last report, the following persons have sent in donations: H. S. Newkirk $1, Isaac Hess and wife $2, J. H. Copp $1, Martha Zarner $1, J. G. Nininger $1, Lydia Stentz $1, Mary A. Leedy, Sophronia Leedy and Jennie Leedy, one each.

We received 75 cents from sister Eichorn, of Iowa, and $1.00 from Bro. Z. H. Copp, of Virginia, to pay sister Randolph's subscription. She resides in Kansas. This is more than we asked for, but as brother Copp directs us to apply his to the College, we do so, and send the EVANGELIST for 1888 to sister Randolph for the 75 cents. We thank both for their goodness, and now the sister can enjoy the paper for the coming year. May the Lord bless all.

Last week Bro. E. Mason moved himself and family to Dayton, Ohio, where he will have his home for an indefinite time; and expects to give his time to the work of serving the churches now in his charge near the city. We are sorry to part with his frequent visits and words of cheer, and his valuable help in the office, but he could not live here and serve churches in the "Valley." We feel that his opportunities for usefulness to the church are broadened. He is a diligent student, and he will now have easy access to extensive libraries in that city, and they will not go unimproved. May prosperity rest upon the new home. His address now is N. E. Corner of Williams and Holt Sts.

It seems to me the strongest proof we have in support of trine immersion is the Trinity, as there are three distinct personalities, holding three distinct offices. How are we to gain admission into these offices or receive the blessings of each, without making three direct applications? I see no other way except in and through baptism.

B. F.

PIONEER, OHIO, Jan. 16.—Our meeting at the Mt. Pleasant church is progressing nicely. God is blessing the work. To date, 14 have confessed the Lord. Baptizing tomorrow. Sorry we must close so soon again, but my appointments in Indiana demand my attention. Would be much much pleased to respond to many calls, but my pastoral work forbids it.

J. H. SWIHART.

While I was reading brother Miller's article on Church Government in No. 2, I felt rejoiced to think that I am out of that ring of council meetings. I had such dread of it. I dreaded to go for I thought it did some of the members good if they could find a fault in some one, to have them brought before the council. How often have I seen the tears shed by some sister, when delt with, just for wearing a little lace in her dress or for wearing a plain hat. Oh such religion! Does the Bible forbid a women wearing anything that is modest. It says women should adorn themselves in modest apparel. Dear sisters let us strive to be modest in dress and in our actions, so that the world can see that we are what we profess. I think if the heart is right all will be right. Let us all work together for good is the prayer of your sister in Christ.

M. MCDONALD.

Homerville, Ohio.

BRO. EDITOR:—I see you make a mistake when you say that we expected Bro. W. J. H. Bauman to hold a series of meetings at our home in Colorado. I stated that we were stopping at this place for two or three months and expected Bro. Bauman here at Conway Springs, Kansas, to hold a few meetings and not at Berthoud, Colorado. Please correct. Bro. Bauman has written us that he would come but the few members here are rather poor, as there has been two failures of crops I fear we can't raise the necessary funds to meet Bro. Bauman's expenses. And am very sorry as we would so much like to hear him and enjoy a few meetings before we return home, as there is no organization in Colorado near us. But I think there is a good field open there for the brethren. Please give Bro. S. H. Bashor's address and when I get home I will write to him and try to have him stop in Colorado. I think he could organized a church there without much trouble.

CATHARINE MAHAN.

Conway Springs, Kans.

Your Credit Mark.

Figure nines have run out, and if the date markes with your name are not changed for a week or two, this will explain the reason.